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FOR
FISHERS OF MEN

REV. F. BARROWS MAKEPEACE

REV. SMITH BAKER

REV. W. L. GAGE D.D.

REV. REUVEN THOMAS PH.D.

MR. C. E. BOLTON

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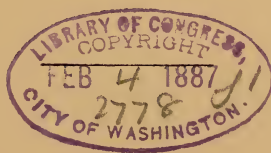
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PREFACE.

THE reason for asking the attention of the busy public to another book is the need, helpfulness, and promise of the kind of work advocated, and the evident timeliness of it, as shown by the many requests which have reached me for the knowledge this book seeks to supply. It proposes a hopeful line of work for the Church, describes some methods of carrying it forward, and relates the successes reached by those who have engaged in it. It recognizes a special need of working people and of the poor, and seeks, by satisfying it, to open the door for a wider and more appreciative hearing of the gospel. "Howbeit that is not first which is spiritual, but that which is natural; then that which is spiritual."

The first and the last two chapters contain portions of an essay read before the Congregational Ministers' Meeting of Boston, 22d March, 1886, upon the topic: "The Responsibility of the Church for the Entertainment of the People."

The other chapters were kindly contributed, at my request, by the successful workers in similar fields, whose names they bear. It seemed well, in view of the large immigration of German life to our country, that one recently from Germany should speak of entertainments there, and this has been done by one whose helpfulness to me, in many ways, and for many years, I thankfully acknowledge.

Each writer is responsible for his own contribution only.

F. BARROWS MAKEPEACE.

The Free Church Manse, Andover, Mass., 13 Sept., 1886.

Whatever of this book is mine, I dedicate to the faithful
people which I serve as pastor.

J. B. M.

“The question of amusements is one that requires wise methods of solution, for there is nothing we have more need to do than to make life a little more beautiful, fuller of promise and gladness, for laboring men. We all ought to feel that a people has a right to be happy, and happy all good men will seek to make them.”

PRINCIPAL A. M. FAIRBAIRN, D.D.

“The cry of the poor is just only on the theory that every man is a child of God and the heir of eternity; his impassioned plea must be thrown out, without even a hearing, in the court of materialistic evolution, where superior energy determines every question of right.”

REV. A. J. F. BEHREND, D.D.

CONTENTS.

CHAPTER I.

- THE BREADTH OF CHRIST'S MINISTRY: A NEGLECTED SPOT.
By Rev. F. Barrows Makepeace 7

CHAPTER II.

- HINTS FROM GERMANY. By Rev. W. L. Gage, D.D. . . . 17

CHAPTER III.

- WORKING PEOPLE AND CITY-LIFE. By Rev. Smith Baker . 25

CHAPTER IV.

- AN EXPERIENCE WITH OUTSIDERS. By Rev. Reuben Thomas,
PH.D. 37

CHAPTER V.

- PRACTICAL EDUCATION AND ENTERTAINMENT FOR THE
PEOPLE. By Mr. C. E. Bolton 46

CHAPTER VI.

- THE PEOPLE'S COURSE IN ANDOVER. By Rev. F. Barrows
Makepeace 67

CHAPTER VII.

- THE OUTLOOK. By Rev. F. Barrows Makepeace 84

CHAPTER I.

BREADTH OF CHRIST'S MINISTRY: A NEGLECTED SPOT.

By REV. F. BARROWS MAKEPEACE.

THE ministry of Jesus Christ was a different ministry from that of the representative pastors of to-day. It was different not merely in that he wrought miracles and had an original message to declare: it was of wider application to human life. The messengers from John the Baptist asked: "Art thou he that cometh, or look we for another?" Jesus made answer by deed and word: "In *that hour* he cured many of diseases and plagues and evil spirits; and on many that were blind he bestowed sight. . . . Go your way and tell John the things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them."

It is easy to see that as the work of Christ went forward and was committed to other hands,

it must be broken up into various professions, and that the various elements would, through acquired habits and heredity, become, to some extent, the characteristics of individual life. But all these professions and personal traits should have taken with them, and should bear to-day, the impress and character of Jesus Christ. To each man he says: "Follow me;" and "This is my commandment, that ye love one another, even as I have loved you." It would be an easy task to draw out the various lines of our Lord's life-work, and doubtless we should be astonished at the breadth of his ministry, so greatly have we lost sight of its wide interest and application.

It would also be easy to show that while the mind of the Church has at different times been greatly stirred by discussions about the successors of the apostles, there has been by far too little thought of the successors of Christ as the Physician, the Educator, the Philanthropist, the Friend of the bodily tired, and in other lines of his chosen labor. Yet along all these lines run the commands of Christ, and the love of God and man should make his disciples rise and walk in all these paths of righteousness for his name's sake. The Church has not yet appreciated the greatness

of opportunity and variety of undertaking included in its mission to those at home. Along many lines of his work the ministry of Christ is either suspended or done but feebly. Yet the command is, to go into all the world, — not simply as displayed upon the atlas, but into *all* the world, — the business world, the industrial world, the social world, and the educational world, the world of thought and work, and the world of play and abandon, and preach the gospel to every creature.

Man's lawful recreation was a matter of Christ's concern. Though occupied with the affairs of two worlds, of time and eternity, and having the most urgent work conceivable to do, it was he who was touched with compassion when he saw the tired multitude, and who said to his disciples: "Come ye yourselves apart into a desert place, and rest awhile." This was part of his holy ministry to weary men. In this, as in all his goings, we are to follow him.

It is part of the work of God's people to provide legitimate entertainment for the world; to furnish an hour of rest and freedom amidst the burdens of daily life.

Not all want is of the kind that direct gifts of money will relieve. The ruts of care and worry

have been ground deep into many a soul ; and the ministry of pure pleasure and the lifting-power of a higher thought form the kind of medicine that is needed. This, God is ever seeking to give, by the attractions of the natural world and the love of play, beauty, and knowledge which he implants in the soul. What purpose is there in all the music of the birds, the beauties of woods and sea, but the entertainment of men ? And for what are the gifts of human song and eloquence, if not to assist us in bearing one another's burdens ?

But how much of the machinery of public entertainment has fallen into hands which own no discipleship to Christ ! Let the Church spend less time in advertising theaters by preaching against them, and devote itself to furnishing what is better. And let it do this, not only because it is good policy, but as an act of intelligent loyalty to Christ.

"How can the Church reach the masses ?" is the question which, with convention, conference, and club, has best kept its popularity with age. Various answers are made, projects are discussed, and measures undertaken, but the question remains unanswered. Much disappointment and surprise are apparent that this is so. But unanswered it must long remain. No age before the last

can make the full reply. For the relations of the people to the Church are constantly undergoing a change, new causes of separation are being developed daily, and there must frequently be new adaptations of Christianity.

Perhaps the one place more than others, in which the enemy of all good seems to be especially intrenched and to remain unmolested, and where the gospel conquest should be made instantly, is the world of amusement.

The wide range of the theater, the incidental evils connected with many "first-class entertainments," the steady patronage of the "dens" and the "dives" and the "low concerts" in the cities, are too well known to need more than the merest mention. Nor do they make manifest the whole matter, but may be understood as the outer door of the Temple of Sin, within whose secret chambers the apostle's assertions in the first chapter of his letter to the Romans are verified. Yet now and then we hear of a young man or young woman who has been saved as "a brand from the burning" by being more than warned—won away to the love of better things, from the door about to be entered. At that place, and in that hour, the gospel was applied, the ministry of

Christ was perfect. But this work of Christian people has lacked both plan and energy. It is forgotten that ours is the free air of popular government ; that we have placed under the masses the common-school system — a mighty engine to create an appetite for better things ; and that, as a result, the poor of to-day, more than the poor of any other day, feel the higher class of wants. They hunger for better homes, for considerate notice, for knowledge to match their opportunities. This, while not true of each individual, is characteristic of the poor of to-day. Yet they are weary when their day's work is done, and are in no condition to engage in severe study. The total number of employees in manufacturing establishments is rapidly increasing in America. Such employees are in much greater need of legitimate amusement than the agricultural laborers. For the latter toil in the world of beauty. For them the world with all its variety of outline, the sky with its ever-changing scenery, the march of the year, as it presents "first the blade, then the ear, then the full corn in the ear," through the wide range of the earth's productions, presents a panorama of beauty, accompanied by the concerted praise of the birds of the woods. While the farm-worker is thus cheered

and rested as he proceeds, the operative is following the dizzy thread or tending the monotonous machine close by the endless, dangerous belt. To the farmer amusement is welcome ; to the operative it is a prime necessity of physical well-being. He must have amusement as a necessary element of recreation, and to some extent he seeks instruction. The two make proper entertainment, which Christian people, especially employers and educators, should furnish.

The operative can live without more knowledge, but he can not long endure without recreation. Physical necessities compel him to the latter, and if he can not find what he wants he will naturally take such as exist. Thus, too often, he becomes the waiting victim of such as seek to satisfy their selfish, vicious purposes by hiding the devil's hooks with the bait of amusement. For, unless Christian people provide suitable entertainment, what can the ordinary wage-worker find ? It is always easy to find low entertainments that are made inexpensive by the fact that they draw crowds to various incidental and profitable traffic. The cigar-store, the low theater, the vicious dancing-rooms, and the liquor-saloon offer the laborer amusement at a money-price which he can pay. The German takes

his wife and children to the beer-garden or to the public park, where with lager and coarse wit they make holiday of the Sabbath. We do not care to encourage that, nor the exhausting Sunday excursion, usually devoid of religious restraint, to beach or mountain. We tell men to shun things foul and disreputable and to keep the Sabbath holy. In this we do well. But have we nothing more to say? Does the Christian's duty cease with the utterance of this negative advice? If not to those places and pleasures which we rightly discourage and condemn, where shall the tired laborer, who for ten or twelve hours has done nothing but keep certain pieces of machinery in order, whose mind is hungry and body tired—where shall he go? Where shall he recreate? "To the mill, to sleep, and to the church." Is that all a Christian civilization has to say to the working people? If not, where else shall we tell them to go? How much of the ordinary course of lectures and concerts can a man enjoy who supports a family out of ten dollars a week, and not that, generally, for all the weeks in the year?

It is said that a popular clergyman received \$400 for one lecture in Andover, where the largest hall seats but six hundred. A common

fee for popular lecturers is \$100 per night ; while the prima donnas draw the gold of both worlds in their train. How many tickets to such concerts is the worker at \$10 per week able to buy ? If he attends, can his wife go also ? Yet which needs it more ? Shall the older children go ? How many ? Yet is not their life fuller of the need of amusement ? Is it right that the operative should be obliged to expend the wages of ten hours in order to enjoy one ? or that a week's wages should be required to buy the tickets for himself and family to an ordinary course of entertainments ? These questions are not long discussed in such families. First, they must eat and have clothes. How much is there left to be expended for any thing that can wait ? Where shall the evening be spent ? A man, a boy that has breathed mill-dust for ten hours does n't want any advice from us about staying at home nights. He wants a chance to get a little of God's free air and to know more about the great world he lives in. What air shall he breathe, and at whose feet shall he learn ? Shall he be left the prey of circumstances ? Is the employer's duty done when the machinery stops ? Has a Christian civilization no remedy for this state of things ? What field is

whiter for the harvest? Certainly there is abundant need that this kind of work should be taken up widely and at once, and pushed with vigor. The Church has reason to engage in the largely suspended ministry of entertainment for working people, which we have seen long since was the concern of Christ, but which we have "lost awhile."

Are there not practical methods, the results of experience, which may furnish needed help? Are there not beneficial results already reached, which should encourage pastors and Christian employers to take up this most practical sort of helpfulness? Is there not here fresh bait for fishers of men?

It is to be hoped that, together with some further discussion, from different points of view, of the necessity of such labor, these questions will find their answers in the following chapters.

CHAPTER II.

HINTS FROM GERMANY.

By REV. W. L. GAGE, D.D.

IT has been thought by the originator of this book that a chapter, contributed by one who has enjoyed special facilities for seeing the uses of musical entertainments in Germany, might, in the mere delineation of the manner in which purveyors to popular needs meet the demand on them in that country, set before our Christian workers a model. It is understood at the outset, of course, that this book is an appeal to those who are endeavoring to lift up their fellows in the name of Christ, the motive being the noblest of all and the end the grandest of all. I am not sure that a delineation of the popular amusements of Germany will do much in meeting an end like this : but, as Germany is now in the ascendant ; as its theories of education, its ideas of religion, of taste, art, and government, and, indeed, all the great concerns in men's minds, are now copiously studied, it may be that, even in so slight a matter as the lighter

amusements of Germany, something may be found which we, as practical Christians, may be able to apply in the methods of our church-work.

There is one reason why we are not likely in America to rival the cheap concerts which are found in Germany : namely, that we are not, as a nation, so addicted to eating and drinking as the Germans are. Not that we are not quite as intemperate in our use of food and drink as they, but we are not so incessant in our cravings. Enter a German railway-station in town or country ; enter a waiting-room of any kind, and you see at once the most ample provision for whole hordes of eaters and drinkers, and as you drive along the most retired road and come to a bit of pretty scenery, you find that no German can enjoy it without some adequate entertainment for his stomach at the same time. Nor must it be overlooked that at all the cheap concerts little tables clutter the halls, and they are always loaded with jugs of beer or cups of coffee, with plates of sausages, thin-cut slices of bread and butter, Swiss cheese, sweet-cake, and other national characteristic refreshments. And it came to be one of my discoveries in Berlin that the concert is only a tributary to the larder, a kind of agreeable

second fiddle, if I may say so, to the more substantial eating and drinking, and that without these we should, in all probability, go with very little music. So that we must wait in America till our people become Teutonized enough to want to tickle the palate and please the ear at the same time, before we can have the cheap garden concerts that the Germans enjoy. Of course, I do not forget that our great hotels employ fine bands at our Newports and Saratogas, and that the people who lodge at the dollar houses are not shut out from these somewhat luxurious entertainments, which are paid for by the three and four-dollar-a-day guests; yet this is only for a few weeks in a year, in a few of our larger watering-places. The English give us better models for our cheap entertainments than the Germans do, as will doubtless be made plain in one of the other chapters of this book.

But viewed from a strictly German stand-point, and it being remembered that it is the larder which mainly pays for the music, it must be said that a stranger who drops in at one of these inexpensive concerts in Germany is filled with delight and admiration. They are much the same in all the larger towns and cities, although of course in

such places as Berlin and Leipzig there is a much greater selection than in such towns as Weimar and Gotha. The Prussian capital is, perhaps, the most rich of any place in the world in musical entertainments, and all tastes can be consulted. During the recent winter which I passed in that city, there were three concerts daily in large and agreeable halls, where one could take some light refreshments at a cost of ten or fifteen cents, or even less if he wished to be particularly sparing, or a great deal more if he wished to have such a supper as he would very likely have enjoyed at his boarding-place or at a restaurant, and where the cost of admission would be in the neighborhood of fifteen or twenty cents. At each one of these there would be one evening in the week set apart for solid music—symphonies and the like; the others would be devoted to that style which is generally played on the piazzas of our Saratoga and Newport hotels. Below these there are large numbers of really cheap and poor concerts, where there is either no price for admission or a nominal one, such as three or five cents, but where it is evidently an open secret that the provisions sold cover nearly all the costs. I have looked enough into these to know that they must not be quoted

as any remarkable sign of a musical taste ; they only show that the Germans are so fond of harmonious noise that they can hardly eat or drink without it. But as concerts, these lower-grade performances are not worth our importation or imitation.

When we ascend to a higher level than those garden or table concerts of which I have spoken above, we find that Mr. Thomas with his fine German band in New York, and other leaders in other cities, give us the same results that we reach in Germany, at about the same prices. To attend a really good concert in such a city as Berlin or Leipzig costs, if one has a comfortable, well-placed seat, seventy-five cents, a dollar, or a dollar and a quarter. But there is this comfort,—or discomfort,—that there is ample room for those who are able and willing to stand, to hear the same music for a quarter of a dollar ; and there is seldom a fine concert given in the Philharmonic Hall in Berlin, where there are not multitudes of these patient sufferers in the cause of art.

And to this may be added that it is usual to offer the opportunity to hear the concert at the “public rehearsal,” at a low rate, often at not more than a quarter of a dollar ; but this, as will be seen

at once, will suggest to every reader within fifty miles of Boston that this is exactly what has been done for years in our American musical capital.

To those who like opera, of course it is indisputable that it may be enjoyed in the smaller German towns at rates at present impossible to us, save as our traveling companies bring us the few lighter works which come within their range ; but all this may very likely be changed with us, as our new American school gains in scope and wins its right to be.

That in which I think the Germans do give us lessons is in the free use of their churches for concerts of a high character, wherein not alone pieces strictly religious are given, but those of a certain degree of dignity and worth are welcomed, even if not at all ecclesiastical. The Germans are nice to a degree in the decorous use of their churches ; but they freely admit concerts to them, in the smallest villages and in the largest cities. And in my last Berlin winter, hardly a week went by without the opportunity of attending more than one concert in the churches, and many a pleasant evening did I pass in this way. The usual price of tickets was a mark (twenty-five cents) ; and while perfect decorum was always observed, and applause was con-

sidered as out of keeping with the place, yet brilliant violin solos and organ solos and pretty songs of sentiment were always allowed. Sometimes whole oratorios and cantatas were given by local choirs, assisted by singers and players of some eminence ; and organ concerts were of course very common.

All the signs look towards a time when the Americans are to be recognized as a distinctly musical people, perhaps the most sensitively organized of all the nations in matters of taste and true feeling. We have not yet produced any composer of the first rank, nor indeed has England, nor France ; in fact, what nation but Germany has ? But if one may judge of the universal diffusion of costly instruments of music, such as the piano or organ, and the general use of them by all classes of society, it may be inferred that the love of music is one of our strongest points.

And the end is not yet ; in fact, the movement has hardly begun. That senseless craze has indeed well-nigh run out, which compelled all our daughters, even those without a show of musical taste, to "practise" laboriously hour after hour on the piano, and ignore the special aptitude which our bountiful Father may have conferred

upon them ; but year after year the numbers swell of those who seek, of their own will, to become proficient in the "divine art." And with this advance, of course, will come the wise and thoughtful providing of such public entertainments as can only build up a community in taste and true culture, and add a reasonable charm to the leisure which all will seek and will have.

CHAPTER III.

WORKING PEOPLE AND CITY-LIFE.

BY REV. SMITH BAKER.

ALL forms of human life have their moral dangers, and each situation its own peculiar peril. Men wax eloquent concerning the vices of intemperance and impurity, as though they were the only monsters of temptation over which men stumble and fall. They are great enough, with their immeasurable woes beyond the power of all human expression, but they are not confined or peculiar to any one class of society.

Intemperance is spoken of as the special vice of the poor, but there is as a large proportion of the sons of wealth who go the ways of the drunkard as of the children of poverty. The higher you go in social life the more you find the signs of the secret, deadening sin of impurity. There are, however, two circumstances which increase the perils of working people from the temptations of intemperance and its companion vice.

I. Is the fact of *homelessness*.

The most lonesome place in the world is a great city, where one meets multitudes of people without a familiar face, and even after acquaintances have been formed there is no home-life, with its comforts, pleasures, restraints, warnings, and sympathies. A young man comes from his country home with its fireside freedom, its large rooms, its bountiful air, and its neighborly friendships, to seek a fortune or earn an honest living in one of New England's large manufacturing cities. He is neither immoral nor religious, but honest, social, and ignorant of the ways of life. He finds employment in some mill or shop, and secures lodging and food in a corporation boarding-house. He carries his trunk up three flights of stairs into a room twelve by fourteen, which, with its plain walls and plainer furniture, without fire-place or stove, is his substitute for home. He works ten long hours in the mill, washes himself, eats his supper, and sits down to rest, but not for long. He is not used to such a pen ; he is too tired and restless to read for three hours before bed-time ; he is lonesome, and is not wanted in the family down-stairs. If there is any of the fire of a man in him he will go out. You can not thus cage a New England boy. He must go somewhere.

He must let off the pent-up, boiling social life within him. Where shall he go? He goes out upon the street. There is not a family in all the city with which he is acquainted. He passes by stores, long lines of them, but they are not for social purposes, as they are in the country. He passes by churches, but their doors are closed, with the exception of one evening each week for a prayer-meeting, and he is not religious. Where shall he go? The theater and the saloon open wide their doors. He has all the natural impulses of a healthy young man for society, recreation, and fun. He is homesick, he must go somewhere, and he is shut up, either to return to his den of a sleeping-room or go to the theater or saloon. He enters the latter, with no evil intention, but simply to quench his lonesomeness and because he has nowhere else to go. These places are always open, always cheerful with free games, and full of social life. They take the place of home, and repeat the old invitation of the spider to the fly. Thus thousands of honest, well-intending young men are drawn into the paths of pleasure and down into the ways of sin from homelessness. Only he who has stood a stranger upon the streets of a large city in an autumn evening knows how strong this temptation is.

There are also thousands of young men in our cities who have worse than no home — mere places where their parents stay, without cheerfulness or refinement, or any restraining or elevating influence — simply human dens, compared with which the saloon is a palace. If the saloon and theater tempt young men from homes of culture and religion, how much more the sons of poverty and neglect ! Thousands of well-meaning youth, homeless, or worse than homeless, walk the streets of our cities after their day's toil, with no place for rest or recreation or social enjoyment but such as Satan opens. It is worse than senseless, it is cruel mockery, for people to say they should spend their evenings in the higher pleasures of literature, science, and art. Hard-working young men and young women can not do that. It is contrary to nature. They ought not to do it, and if they have a well-balanced nature they will not. Social recreation and fun are a healthy demand of youth after a hard day's work, as much as light and food and rest. It is easy enough for those who have comfortable homes, with books, pictures, and music, with the cheerful society of loved ones, to express their astonishment at the waywardness of homeless young people ; but put your son in their place and

notice in what a different light all this would seem. The wonder is that so few of them go to the bad. With from two to fifty theaters and from one hundred to three thousand saloons in each of our cities, enticing young people into pleasure and then into sin, taking advantage of their social, but lonesome, tired, nervous hours, it is an astonishment that so many of them come into manhood unwrecked. What is the Church doing to antidote these temptations and meet these demands? She preaches the gospel on Sunday to such as have personal interest enough to attend and hire a seat. She holds one prayer-meeting a week for such as are religious enough to attend it. In some of our cities she has one Young Men's Christian Association, with rooms so poorly furnished as to repel an intelligent, earnest nature. The Church has thus far done almost nothing for the social life of the homeless young people in our cities. The time has come for her to mother them and open her arms, not only on Sundays, but constantly, furnishing them with a healthy, cheerful, restraining, and educating place of resort. The Church in all our cities is to do for the homeless young people in their midst what every Christian father and

mother would have some good man do for their absent son in like circumstances — throw around them the inspirations of social Christianity. When we simply denounce the theater and the saloon, young people look us in the face and ask : “Where shall we go?” The Church must answer the question. Private Christians can do much in this direction. We know one good woman who was in the habit each year for thirty years of inviting some one homeless young man to tea at her house every Tuesday evening for the year, and asking him to make a kind of temporary mother of her, and her testimony was that none of them had become drunkards or lost their good name in society. This thought rises in importance because a majority of our future voters, business men, and public officers are now the poor, self-dependent, hard-working young people of our land. The Church must mother them or Satan will.

II. The other temptation, which comes a little later in life to working people, is that of *discouragement*.

A young man receiving small wages dreams of marriage and a home of his own, but such a marriage as he desires and such a home as he wants are beyond his means, at least so he thinks.

False ideas of life, — the senseless display of people in their homes, — a pride which keeps him from asking a sensible young woman to share his poverty or limited fortune with him, tempts him to neglect God's appointed way and exposes him to all the temptations of a hopeless single life. This is one of the most fearful and important social questions of the hour: How our young people can be taught to begin life together, as the most of our parents did, in honest, pure, brave, cheerful poverty, at the foot of the ladder, and work their way up together, living poorly until they are able to live better. This foolish "scarecrow" is one of the greatest temptations to an indolent, and hence an immoral, life. We should teach young people that a poor, honest, hard-working, loving home is better than a selfish and indulgent singleness — that the deepest happiness of life is in the loving union of two hearts in poverty as well as in affluence, and that there are as many happy homes with as deep, sweet joy, having only two rooms, as there are in mansions of wealth — that the joy of life is in pure, trusting, burden-bearing Christian love.

But frequently the discouragement increases after marriage. The husband's wages are small —

only \$1, or \$1.25, or \$1.50 per day; the wife's health is poor; one, three, or more children are given to them, and all hope of ever owning a home of their own fades away. How to obtain food and clothing, pay rent, and meet the doctor's bills, without obtaining even the cheapest seat in a church, becomes the struggle of life. How to live? that's the question. Then there comes, once a year, "a cut down" of from five to ten cents per day (and the worst of it is, the "cut down" is confined to those of least pay). The man's courage fails. He needs not only a naturally cheerful heart, but a cheerful wife and the grace of God, in addition, not to lose his pluck. But if he has not, by nature, a disposition to look upon the bright side of dark things; if he has not the grace of God to help him, and if his wife is nervous, dissatisfied, complaining, and negligent, as a housekeeper, so that his little apology for a home is made miserable, then the temptation to discouragement rolls about his heart mountain high, and the evil spirit says: "Why have life ground out in this way? Why not go where there is some pleasure?" The saloon, with its jolly companionship, seems to answer the question, and becomes a deceptive lump of sugar in the bitter cup of life. It is easy

enough for those who have affectionate, cheerful, abundant homes to call such men "fools." On the other hand, we wonder more of them do not go out and down. The majority of those who form intemperate habits after marriage are led to it by unhappy homes and discouragement. Social and financial hopes go out, and they seek in the pleasures of sin to cover up the miseries of a burdened life. Among the noblest heroes in the world are a class of men who, with small wages and no prospect of more, and with a fretful home, keep up a brave heart, making the best of every thing and maintaining the uprightness of their character and their faith in God. Heroic souls, whom the Church should honor! They live a life-long slavery. What is the duty of the Church? It should recognize them socially — take particular pains to give them the hopes, the joys, the sympathies of Christian faith and fellowship. It should be to them brother and sister, holding them from the burdens of their discouragements. The tempted laboring-man should feel there is one place where warm hearts and hands will greet him and words and prayers and hope be given him, and that one place the Church, representing his Elder Brother.

How can this be done? Not in any one way,

but by the combination of all ways. There should be such a social atmosphere at all church meetings as shall cause each one to feel at home, that he is welcomed and wanted. There should be "a going-out-of-one's-way" attention to the young and the poor — a special pains to greet them. It is human nature to like to be noticed. The man who calls the social work of the Church superficial is generally the very one who most complains when others do not speak to him. There should be church sociables to which all members of the congregation are invited, and at which all the older members of the church should be a reception committee to greet those who come, and at which both refreshments and entertainments shall be provided, showing how Christian people have innocent recreations without the peril or expense of that which is sinful. The maternal association should reach the mothers of laboring families upon the common ground of maternity and thus cause them to feel there is something helpful and practical in the gospel of Christ. The infant department of the Sunday-school is not to be simply a flower-garden of the best families of the church, but a conservatory into which all the little ones from all kinds of families are to be gathered and given the

best the church has for them. Not mission-schools, when it can be avoided, but the church school; and then the poor man will feel his children are not religious paupers, but are honored as the richest man's children are honored, and they will grow up having a church home. When you honor a man's child you honor him. Men of the church are to personally invite non church-going men to the house of God and into their own pews; extend the courtesies of religion with true Christian eagerness. The sexton and ushers of the church should be men of warm-hearted politeness, so that the stranger and the poor man will be quite surprised at the welcome he receives. Committees of visitation should be appointed in every church, who shall solicit the attendance of those who have no church home. Every pastor and his church should feel that all the people in any community who do not attend any other church service belong to their parish. Particular attention should be given to outsiders who are sick; a little sympathy at such a time is worth a dozen formal calls.

Churches in cities should open and sustain reading-rooms and such like places, to which those who have not pleasant homes may resort, so that the excuse may be taken from any for going into

doubtful or evil associations. Entertaining and instructive lectures upon popular themes should be provided. The gospel-net is to be spread in all directions. The Church is to turn itself into a bee-hive of outreaching work and thus gather them in one by one from a life of sin into the kingdom of God. Not in one way but in all ways, let the world see that our religion is faith in God, and that this faith in God causes us to overflow with love to men. If we are to save working-men from their own sins and from the vices and infidelity of our age, we must not simply build churches and hire preachers to proclaim from the pulpit, "Come here or be lost," but the whole Church must go out after men. It must be a hand-to-hand work. The Church must also demand that capital be just and that fair pay be given for fair work. The Church is to teach the laboring-man the duty and honor of good, honest work — the best work possible ; and it is also to teach capital the duty and honor of good pay — the best pay possible ; then will capital respect the Church as not a slave to its power, and then will laboring-men believe in the Church because of its Christ-like sympathy, and we shall begin to work out the Christian problem of the relation of man to man, as well as the relation of man to God,

CHAPTER IV.

AN EXPERIENCE WITH OUTSIDERS.

By REV. REUEN THOMAS, PH.D.

ST. PAUL has left it on record that he became all things to all men, that by all means he might save some; and that he did all things "for the gospel's sake" (1 Cor. 9: 23). In these words he suggests to us a wise adaptability to men and circumstances; but that this wise adaptability is to be controlled by the highest aim which can present itself to the mind of man. To the Jew he became as a Jew that he might gain Jews; to them that are under the law, as under the law, that he might gain them that are under the law; to them that are without law, as without law, not being without law to God, but under law to Christ, that he might gain them that are without law. To the weak he became weak, that he might gain the weak.

Evidently he regarded the truth which had been presented to him in the incarnate form of Jesus Christ as belonging to all men. He aimed to

bring that truth to bear upon men in all conditions. His versatility must have been wonderful. His ability of adaptation must have amounted to genius. How can I get the confidence of these commercial Corinthians? of these philosophical Athenians? of these ritualistic Ephesians? must have been his constantly asked question. And how can I get the confidence of the unlearned as well as the learned? of the poor as well as the rich? How can I best illustrate the catholicity and humanity of the truth as it is in Jesus?

The greatest men have no sectionalisms. They aim not to perpetuate peculiarities, but to purify and elevate humanity. Our church-work may be done by methods which, to certain minds, regarding only superficialities, seem foreign. Every thing which starts thought in the minds of the thoughtless, every thing which tends to educate them into higher and purer perceptions of things, is so much to the good. When the Rev. F. W. Robertson lectured on Wordsworth, and on poetry generally, to the working-classes of Brighton, he was as really aiming to extend the kingdom of our Lord as when he preached his stirring sermons in Trinity Chapel. Many religious people thoughtlessly raised the cry of socialism, but if

only they had thought more deeply and carefully, no such absurd cry could ever have escaped them. There is a Christian socialism which Robertson recognized, and which all students of the New Testament must acknowledge, as inevitable. We need not be afraid of destructive forms of socialism except in the absence of that true Christian socialism which arises out of the recognition of the brotherhood of redeemed man in Christ.

The question whether our churches would not do their work more thoroughly and generally by adding to the established methods of promoting Christian life other agencies of an educational character, is one that has often been debated. I have been asked to write a little of my own experience. It belongs to another country and, on that account, may not be of equal value with other essays contributed to this volume. But such as it is I give it.

In a homogeneous population like that of England, the opportunity is more favorable for influencing the minds of the men technically belonging to the "working-classes" than it can be in our American cities. All nationalities are here, and they bring with them, of necessity, the ideas and prejudices in which they have been nurtured.

Under these conditions, if a speaker is to command the sympathy of his hearers he has to think very carefully before he speaks. Moreover, his choice of topics is necessarily limited. Foreigners dwelling in another country than their own are very sensitive when remarks are made upon the land of their nativity. The lecturer has thus to pick his way carefully among the facts of history. It is very difficult to lecture on Queen Mary before an audience in which there may be Roman Catholics. It is equally difficult to speak on Napoleon III and the general influence of Napoleonism in France before an audience some of whom may be ardently and passionately French. And yet neutral facts in history are not sufficiently interesting to excite and sustain that kind of attention which ought to be given to a speaker. I have realized more than once how difficult it is to address audiences in this country when any element of controversy comes in which involves national peculiarities and national antipathies.

When I removed from Liverpool to London, I had in my mind the purpose of trying to win control over the sympathies of the classes who are open more than others to the influence of the demagogue and the infidel social lecturer. It was

understood that I was to have my church on a week-day for that effort. For one six months, from October to March, I held an additional service on Sunday afternoon, preaching to the ordinary congregation morning and evening. I called the discourse a lecture, and gave it some title which would attract attention. About six hundred of the right kind of people assembled. This first year served to establish the lecture and make of it an institution of the place. The second year I appropriated Monday night to this effort. The first night I had about six hundred people, most of them the hearers from last year. The second night I announced that I would speak on Napoleon III and his influence on France. About twelve hundred people came. On each Monday evening between October and March I had my church full, and it continued full for six years, sometimes so crowded that there would be two thousand, and twenty-two hundred, people in a building seating about eighteen hundred — the aisles every-where and the double galleries all jammed full of people. I admitted the people "without money and without price," and held boxes at the doors, as they retired, to receive such voluntary pennies as they chose to deposit, simply to pay ex-

penses. I was not willing that the regular church congregation should bear any cost for these meetings, which were peculiarly mine. Of course the building, being so constantly used, was considerably tarnished and needed extra care; but the orderliness of the audiences was such that we had no fault to find, and though I spoke on the most debatable themes and tried to lift them up into the light of Christian truth and test them as to their goodness or badness by that, yet on no occasion, except one, was there any discord or dissent.

Once two Irishmen were heard to threaten that they would cry "fire," and by creating a panic discredit the lectures. My offence was a reference to the Pope. They were overheard; the matter was reported to me, and I reported it to the audience. If there had been a fire after that no one would have dared to announce it. I have wondered at my freedom from interruption, as the most exciting social themes were introduced and discussed freely. From that day to this I have believed in efforts to attract and educate the minds of the people generally. I have believed in them, not because of the crowded audiences which for seven consecutive years came to my lectures, but specially because of the religious results.

There were very large additions to my church during those years, and half of them came from the ranks of those who had first got higher ideas of life at the Monday-evening lectures. These soon crowded the Sunday-evening services, and we seemed to be in a condition of revival all the time. I do not remember a single church communion — and our communions were held monthly — at which members were not admitted to fellowship “on confession of faith in Christ.” The highest number admitted was at one January communion, when of about seventy persons thirty-five were “Monday-evening people;” that is, persons who had been first attracted by our “secular” lectures.

While a similar effort to this might not be possible except in similar conditions, yet I am persuaded that great good would result, especially in our manufacturing cities, from lectures interspersed with an occasional concert of sacred music ; but I would rather hear a little good organ-playing and a very little singing as an addition to the lecture, or elocutionary reading, than deal too much in concerts. Concerts are simply entertainments. Seldom have they any ethical purpose or aim. In all benevolent efforts of the kind I suggest, the aim to raise the intelligence and purify the heart

must be steadily kept in view. Whenever that is lost sight of, or subordinated, the influence seems to depart. Entertainment must be second, elevation first. If at the end of a series of such entertainments your audiences are not a little more Christian, a little nearer to the kingdom of heaven than at the beginning ; if they have not had the dormant nobility in them aroused and the meanness rebuked, then you have lost your opportunity.

Mere instruction is not enough ; it must be instruction with a view to enlightenment, and the creation of sympathy with that which is worthy of the sympathy of a good man. Many of our Sunday-school concerts are mere entertainments with a spice of goody-ness to flavor them up to the orthodox idea, but they have no high and definite aim. It is the *aim* in every thing which sanctifies or debases the thing. Men need political education and education in social economics ; they need to have an appetite created for the purest and noblest forms of literature, and these occasions to which I refer furnish opportunities for speaking on themes which can not be treated as freely and as effectively, if at all, in the pulpit. That such efforts need wisdom and judgment I do not deny. Mr. Dryasdust will offer his help, and you will be

disposed to give him a chance, but you will kill your opportunity if you have not the courage to say "No" to all such offers of service. Moreover, it must be evident in all these attempts, if they are to be successful, that you are not after making money, even for the worthiest objects, but simply aiming at the elevation of the people. It is much better to make a charge on people for exit than for entrance. A collection at the doors — every one asked to give a little to pay expenses — is always a more certain source of income than to compel people to buy tickets. In my enterprise in London there was no single year when I had not a large sum in excess of expenses.

The Church has to become more varied in her methods if she is to control — as she has a divine right to do ("ye are the light of *the world*") — the life of the people. The people are God's for this life and for this world as well as for eternity. The question, How shall we rescue the great people from these low, mean ideas of life; from low, yet socially allowed principles and influences? is one of the most pressing of our time. The men who can give any intelligent answer, especially any answer founded on experience, ought to find auditors every-where.

CHAPTER V.

PRACTICAL EDUCATION AND ENTERTAINMENT FOR THE PEOPLE.

By C. E. BOLTON.

THAT the world, tired with its struggle for daily bread, needs and must have amusements is evident to all. That the world can be led to prefer elevating amusements to those low or common must be equally evident. Cheap theaters and museums are opened on every hand to make money. Are Christian people working with the same energy to make good citizens?

The tendency of the age is toward education, and our amusements should be in harmony with this aim. London publishes millions of penny books for her people: penny biographies of leading men and women to teach patriotism and honor; penny histories, penny astronomies, arithmetics, and dictionaries.

When Lady Brassey's "Voyage of the Sunbeam" was brought out at twelve cents a volume, one hundred thousand copies were soon sold.

When, with Sir Thomas Brassey as president, we find seventy-five thousand men belonging to the "Working-men's Club and Institute Union" in London, associated for "mutual improvement by lectures, libraries, and recreation," we have a glimpse of William Morris's "Earthly Paradise that is to be":—

"Then a man shall work and bethink him, and rejoice in
the deeds of his hand,
Nor yet come home in the even too faint and weary to stand.
Men in that time a-coming shall work and have no fear
For to-morrow's lack of earning and the hunger-wolf a-near.
Oh, strange, new, wonderful justice! But for whom shall
we gather the gain?
For ourselves and for each of our fellows, and no hand shall
labor in vain."

London's three large colleges for working-men and women are doing incalculable good. When Maurice, the friend of Tennyson and Ruskin, opened his college, the world said: "There is no use in this. Working-men prefer the public house." But Maurice, with his great heart, said: "Give them a chance and see if they will not come;" and now in the institution which he founded, eight hundred blacksmiths, carpenters, and day-laborers are studying French, Greek, science, and

political economy, together with the common branches. The working-men's clubs of New York, Boston, and Philadelphia are steps in the right direction.

Night-schools all over the country (and they should be free of charge to the child of eight as to the man of eighty) will go a long way in solving our socialistic problems. When people spend two hours of each night in study, there is little time or desire for saloons or questionable amusements. When a few more men, like Enoch Pratt, of Baltimore, give a million dollars to found free public libraries in each of our cities, we shall have furnished the best kind of "educational amusement" to our people.

Capitalists on both sides of the water are making this a practical matter. In the large engineering works of Messrs. Tangye (Birmingham, England), where two thousand men are employed, when they gather at dinner a twenty minutes' talk is given by prominent persons twice a week. The men often suggest the topic, either some political or general subject. Of course it costs the Tangyes something to help make their men intelligent, but it pays in their increased devotion to their work. How many strikes would

be avoided if every large firm in this country thought enough of its employees to give them, twice a week, bright, crisp talks on the battles of our Civil War, the care of the body, or a racy sketch of some noble man or woman! The Tangyes also provide a library and have evening classes. Several firms in England have purchased stereopticons and provide illustrated lectures for the families of their workmen, that these, who can travel rarely, may understand other countries than their own. Thus their minds are broadened and they are made happier.

The firm of P. Lorillard & Company, Jersey City, has done an admirable thing in giving to its four thousand working people a library with ten thousand volumes, a large reading-room with several hundred chairs, twenty-five tables for various games, and one hundred newspapers and periodicals, with free pens, ink, paper, and envelopes. What need to go to a saloon when warm, cheerful recreation and reading-rooms are provided?

Andrew Carnegie, the Pittsburgh millionaire author, has recently purchased a library building worth \$30,000 for his workmen, and given a handsome sum to provide the necessary books. Some

of the large cotton-mills and rolling-mills of the country have done the same good work.

Warner Brothers, corset manufacturers, have commenced the erection of a building in Bridgeport, Connecticut, to cost \$35,000, for the free use of the one thousand girls employed in their factory. The building will be about seventy feet square and three stories high. The first story will be devoted to a restaurant, where good meals will be furnished at cost. The second story will contain a large reading-room and library, conversation-room, music-room, bath-rooms, and lavatory. The third story will contain a large hall, seating six hundred, a small hall, seating one hundred and fifty, and class-rooms, where evening classes in singing, penmanship, drawing, book-keeping, fancy needle-work, etc., will be taught.

Concerning the experiment made in Cleveland, Ohio, for the educational amusement of the people, the Educational Bureau, Rev. Washington Gladden, D.D., has written so ably and clearly in *The Century Magazine* for January, 1885, that I will quote his words :—

“The duty of the Church with respect to popular amusements is not done when it has lifted up its warning against the abuses that grow out of

them and laid down its laws of temperance and moderation in their use. It has a positive function to fulfill in furnishing diversions that shall be attractive and, at the same time, pure and wholesome. This can not be done, as we have seen, by the churches, as churches, but it can be done by men and women into whom they breathe their spirit and whom they fill with their intelligence and good-will.

“When I say that it can be done, I speak of what I know, and testify of what I have seen. The most remarkable success in the way of popular entertainment that I have ever witnessed has been achieved along the line which I have just been pointing out. And, inasmuch as an ounce of experience is worth a pound of theory, I can do no better than to tell the story of one successful experiment in this field.

“The Cleveland Educational Bureau has closed its third season and issued its annual report. This enterprise owes its existence and its success to many men and women of good-will who have heartily coöperated in sustaining it, but chiefly to the ingenuity and enthusiasm of Mr. Charles E. Bolton, its secretary and manager, to the literary skill and facility of Mrs. Sarah K.

Bolton, his wife, and to the liberality of Mr. W. H. Doane, the treasurer, who owns and rents to the bureau for a nominal price the People's Tabernacle, in which its work is done. The plan of operations is varied slightly from year to year, but the general design can be clearly indicated.

"The 'People's Tabernacle' is a plain but capacious assembly-room, built on leased land, and devoted to educational and religious purposes; it boasts few decorations and not much upholstery; but it is clean and well-ventilated, and brilliantly lighted by electricity. A gallery runs around the hall, and the platform is pushed forward so near the center that the audience of four thousand or forty-five hundred hears a distinct speaker without difficulty. The platform is usually covered with a profusion of potted plants; and handsome bouquets of cut flowers in baskets and vases wait to be bestowed upon the performers at the end of the entertainment.

"The manager describes his evening's program as furnishing a 'fourfold intellectual treat.' Very little is said about diversion in connection with this enterprise; it is not called a bureau of amusement: it is an *educational* bureau. The appeal is wisely addressed to a

higher principle than the mere craving for diversion ; and the recreation is incidental and secondary, as it ought always to be. If the bureau announced itself as a purveyor of amusement, it would not amuse the people half so successfully as it does. The play has a better relish when it is brought in as the sauce of a more solid, intellectual repast. It is high compliment to the working people of Cleveland that is paid by the managers in the invitation to devote ten of their Saturday evenings, every winter, to the exercises of an educational bureau. The magnificent success of the entertainment shows how well the compliment is deserved.

“The ‘fourfold intellectual treat’ begins usually at a quarter before seven with an excellent orchestral concert. During this time the audience is assembling, and by seven o’clock the building is packed to the walls. No reserved seats are sold ; the motto is : ‘First come, first served.’ Early comers are not even allowed to reserve seats for their friends. A large force of neatly dressed ushers assists in seating the audience. No single tickets are sold before a quarter past seven ; season-ticket holders have the exclusive right to the house up to that time,

“The orchestral concert ends with a grand chorus by the entire audience, which rises and joins, under the lead of a precentor, with the orchestra, the organ, and a trained choir, in singing one of the national hymns.

“Following this, at precisely a quarter past seven, is the ‘lecture-prelude,’ which is generally an off-hand address of half an hour on some scientific or practical subject. Among the topics treated in these lecture-preludes, I find these : ‘The Pyramids,’ ‘Architecture Illustrated,’ ‘Wonders of the House we Live In,’ ‘Microscopic Objects Magnified,’ ‘The Terminal Glacier’ (illustrated), ‘Wrongs of Working-men and How to right them.’ Next is a ‘singing-school,’ in which a vigorous precentor, aided by the orchestra and the choir, leads the great congregation for ten or fifteen minutes in singing national hymns. The precentor drills them finely, singing-master fashion ; he tells them how he wants the piece sung and gets them to sing it as he wishes ; he divides them into choirs and makes them sing antiphonally ; they have the words and music in their hands and are able to join, as most of them do, heartily in the great chorus.

“After this comes the principal attraction of

the evening, in the shape of a popular lecture, dramatic reading, debate, or concert, which begins at eight o'clock precisely and always closes promptly at half-past nine. Mr. Bolton himself has contributed several lectures of travel, finely illustrated with the stereopticon. A debate on Protection *versus* Free Trade, between Professor W. G. Sumner and Professor Van Buren Denslow, filled one evening last winter, and aroused the deepest interest. Another debate between Mrs. Livermore and Professor Denslow, on the question whether women ought to vote, closed the recent course with great *éclat*. It is safe for the manager to promise any speaker who has something worth saying a cordial and appreciative hearing.

"During the last season, five illustrated lectures on the art of cooking were delivered by Miss Juliet Corson to an average audience of three thousand women. These lectures were free to the holders of season tickets ; the admission fee to those not members of the bureau was fifteen cents, or fifty cents for the course. It is difficult to understand how Miss Corson could make herself intelligible to so large an audience, but we learn that her lectures were very successful, and that they were received with great enthusiasm. 'Whole carcasses of ani-

mals,' says the report, 'were cut into suitable pieces on the platform, and all kinds of plain cooking were done.'

"The bureau also furnished during the summer ten open-air, evening concerts on the public square, which were enjoyed by many thousands of people.

"Another important feature of the work is the circulation of useful literature. Each person who attends the winter's entertainments receives on every evening a little book in paper covers, printed by the bureau for its members. Four thousand of these little books — a whole wagon-load — are distributed every evening. They are continuously paged, and the advertisements upon the fly-leaves can be removed for binding. At the close of the course a Cleveland binder puts the series of ten pamphlets into neat red muslin covers, for thirty-five cents. Each pamphlet contains about forty pages and is devoted to the popularization of science, or to some sort of useful information. The series for 1882-83 includes a 'Short History of Modern France;' a 'Brief History of Science;' a 'Sketch of the History of the United States;' 'The Story of the Steam-engine;' an excellent little archæological essay on 'Early Man,' well illustrated; a series of brief biographies of 'Great

Artists ;' a crisp and sensible essay on 'Secrets of Success' (of which twenty-five thousand extra copies were distributed), and other similar matter. Each pamphlet contains also the national hymns sung by the great chorus on the evening of its distribution, and the program for the evening.

"For all this, how much are the patrons of the bureau required to pay? The season ticket, which admits to the ten 'fourfold entertainments' on successive Saturday evenings, comprising the ten orchestral concerts, the ten 'singing-schools,' the ten books, and the ten 'special attractions' (popular lecture, elocutionary readings, debate, or grand concert), costs for this year one dollar and a quarter, or twelve and a half cents for each evening. These tickets also admit to the course of lectures by Miss Corson, and from the proceeds of their sale the summer evening concerts are provided.

"In only one sense is the bureau a gratuity. A great amount of unrewarded labor is performed in its behalf by the ladies and gentlemen who are directly interested in its management; and many of those who take part in its entertainments volunteer their services. The 'lecture-preludes' are generally given by gentlemen of the city or the

vicinity, who are glad to serve the bureau, and whose carefully prepared addresses have been highly appreciated by the audience. Most of the 'special attractions,' however, come from a distance and cost money. But the sale of more than four thousand season tickets pays the expenses of the bureau, and leaves a balance in the treasury at the close of every season. The people get a great deal for their money, but they have the satisfaction of knowing that they pay for what they get—all but the good-will and kindly effort on their behalf put forth by their employers and their neighbors, which money will not buy.

"I have spoken of the audience as composed mainly of working-men and their families. Last year forty-one hundred season tickets were sold in the city of Cleveland. When the work was begun, Mr. Bolton visited all the great manufacturing establishments, obtained permission from the managers to have the men collected ten minutes before the time of starting, and then, in a brief speech, explained to them his plan. Tickets were placed on sale in the offices connected with the shops, the employers heartily coöperating. The interest of the mechanics was thus enlisted in the beginning, and although about four hundred

school-teachers and a sprinkling of the dwellers on 'Algonquin Avenue' may be counted in the evening audiences, they still consist, for the most part, of working people and their families. Mr. Bolton says that many of the mechanics carry their suppers to their shops on Saturdays, that they may be early at the Tabernacle in the evening. Few signs of this are visible from the platform, however ; the audience seems to be clad in its Sunday clothes. It would be hard to find anywhere a company whose attire was neater, whose faces were brighter, whose behavior was more decorous, or whose appreciation of wit or eloquence was keener. It was my great pleasure to look into the faces of these people for an hour and a half while two accomplished lady readers were entertaining them, and a more responsive audience I have rarely seen. It was an exquisite pleasure to sit and watch their movements, to note the eagerness with which they hung upon the lips of these gifted women, and the relish with which they listened to the interpretation of the masterpieces of English poetry and humor recited to them, and to feel the surges of pure and strong emotion that swept over the throng and broke continually at my feet in a sympathetic sigh, or in happy and wholesome laughter. That

it is an extremely well-behaved audience will be understood when I say that it has abolished *encores* and the pandemoniac practice of stamping the feet, and — *ecce signum!* — that it keeps its seat respectfully until the performance is concluded.

“It was impossible not to reflect that a large share of these thousands would, if it were not for this bureau, be spending their Saturday evenings in such places of amusement as might be open to them, admission to which would cost them three or four times as much as they pay at the Tabernacle; that the great majority of these would be places where their minds would be debauched and their morals damaged; where they would find a temporary excitement, to be followed by disgust and *ennui*; where they would receive no wholesome impulses and gain no new thoughts; and where they would often have their prejudices roused and their hearts inflamed against their more prosperous neighbors; for the cheap theater is one of the mouth-pieces of the communist and the *pétroleuse*. Now they are brought together in this great assembly, that is itself an inspiration, and in its decorum, its self-restraint, and its good-nature, an incarnate gospel; good music charms their ears; a profusion of flowers on the platform

delights their eyes ; they join in the national songs, and their best emotions are aroused ; they listen to the kindling words of poet or orator or teacher, and are instructed and quickened ; they rejoice in this ample and admirable supply of one of their deepest wants, and recognize the benevolence that has devised it, and their hearts are filled with a kindlier feeling toward all their fellow-men. They go home sober, with all their week's earnings in their pockets, and a little book to read in which they will find something to divert and enlighten them ; and they are much more likely to be found in church the next day than if they had spent the Saturday night in the beer-garden or at the variety-show. A free gospel service is held in the Tabernacle every Sunday afternoon, and the attendance upon this service has greatly increased since the Educational Bureau was organized.

“I have thus endeavored to set down a plain account of what seems to me a most wise and noble Christian enterprise. A charity it is not, in the ordinary acceptation of that word, and it is all the more charitable because it is not a charity and because it pays its own expenses ; but it is one of those effective applications of Christianity to the social needs of men that we may expect to see be-

coming more and more common in the future. It is doubtful whether any revival services held in Cleveland during the winter help so efficiently in the Christianization of the people as do the entertainments given at the Tabernacle. Applied Christianity is what the world wants, and this is Christianity applied to one of the great interests of human life. . . .

“What has been done in Cleveland can be done in every city and large town in this country. The scheme may well be varied ; the application of the principle calls for ingenuity and practical sense ; methods that are successful in one city would need modification to fit them to the conditions of another ; but the purpose is easily understood, and the main idea can be realized with the expenditure of very little money, wherever there are men of good-will who will give to the enterprise the necessary thought and care. It can not be done without work ; nothing important is accomplished without large expenditure of time and effort ; but it is work that brings in a large return.

“Some of the conditions of success in such an enterprise may be readily named : —

“1. A large and cheerful hall. That the prices may be low, the audience must be large.

"2. A capable manager. Enthusiasm, good temper, fertility of resources, and sympathy with the people are among his qualifications.

"3. Variety in the entertainment, with no hitches or wearying pauses between the parts. The movement must be swift and sure.

"4. Punctuality and business-like thoroughness in the management. Begin and end on the minute. Give exactly what you promise, or, if that be impossible, what will be recognized as a full equivalent.

"An institution of this nature, wisely managed, would quickly prove itself to be a seminary of sacred and benign influences, and an agency more potent than many laws in the preservation of peace and the reformation of the public morals."

We now have in Cleveland a new and handsome "People's Tabernacle and Music Hall," costing about \$80,000, \$44,000 of which sum has been given by Mr. W. H. Doane. The building is large, cheerful, and attractive, has double galleries and five thousand opera-chairs.

Here cheap but the best entertainments will be given, the very large hall making it possible to pay expensive talent, with low prices for tickets.

We need in each large city what is being made

practicable in Boston, Worcester, Lawrence, and North Easton, Massachusetts: namely, free lecture courses for the people. John Lowell, Junior, of Boston, dying at thirty-seven, was the first to begin this noble work. In his will he left a quarter of a million dollars, half of his fortune, to "provide for regular courses of free public lectures upon the most important branches of natural and moral science, to be annually delivered in the city of Boston." None of the bequest could be used for buildings, and ten per cent. of the accumulation of the fund was to be set aside annually to continue it.

The Lowell Institute course of lectures was opened December 1, 1839, since which time from six to ten courses have been given yearly by some of the most distinguished persons in Europe and America to large audiences. Free instruction in drawing is given to mechanics and artisans, and a course of lectures for advanced students in art, at the Institute of Technology; also practical designing in patterns for prints, silks, paper-hangings, carpets, etc.

The Lowell fund also sustains a "Teachers' School of Science," with lectures in physics, geology, physiology, and the like, open to public school-teachers on Saturday afternoons.

Worcester, Massachusetts, in its County Mechanics' Association, has had two courses of five entertainments each yearly since 1880, at an average annual expense of \$2,104. For the six years previous a single course was given each year, with six or seven lectures.

Lawrence, Massachusetts, has a fund of \$100,000, left by Judge White for the benefit of the industrial classes. A course of not less than six lectures are given each year on good morals, industry, economy, etc. The beautiful city hall, seating 2,000 persons, is always crowded at these entertainments. The fund also provides \$1,000 for the purchase of books for the public library.

At North Easton, Massachusetts, the Oakes Ames School Fund has furnished, during three years, 109 free lectures on science, physiology, travel, and other topics, and the large hall has been crowded to hear them. The trustees have \$3,500 to use yearly for the benefit of young people especially. Besides the lectures, an industrial school is maintained, magazines such as *St. Nicholas*, *Wide Awake*, *Youth's Companion*, etc., are provided, and other expenses met for the comfort of the children, not coming within the regular school appropriation. No wonder the press of that town says : —

“The influence and educational power of such a series of lectures and course of instruction in a community can not be measured or properly gauged. From these lectures a stream of knowledge has gone out which, we believe, will bear fruit in the future for the good of the community. Of the many good things which has come from the liberality of Mr. Ames this, we believe, has been the most potent for good of any.”

As an antidote to communism, nihilism, and anarchy, — all leading to despotism, — which, under the ægis of liberty, are being advocated from scores of little halls in all our great cities, we need large, cheerful halls, people’s forums, where clear truths on important questions may be taught the citizens of America. One hundred cities require halls that will seat from two to five thousand persons each. These cities should have a fund of from \$50,000 to \$100,000, the income of which should be devoted, annually, to securing the ablest thought of this and other lands.

Finally, we need a complete organization, called, perhaps, “The American Lecture League,” which shall embrace the managers of lecture courses in our cities, and all worthy and able lecturers.

We hear of labor and political leagues ; why not an American Lecture League ?

CHAPTER VI.

THE PEOPLE'S COURSE IN ANDOVER.

BY REV. F. BARROWS MAKEPEACE.

IN starting this course, "I conferred not with flesh and blood : neither went I up to Jerusalem" for any man's advice or money. If I had, I should have been discouraged from making the attempt, for I soon discovered that but few had faith in the success of the effort, and all were amazed at my reckless financiering. The argument was : "If entertainments which charge fifty cents admission can not pay expenses, how can the cost be borne by a charge of only one tenth of that sum?" But if I had taken more counsel I might have found that a similar work had already been successfully done by such workers as Kingsley, McLeod, Fairbairn, and others across the sea, and by two of the contributors to this volume, and very likely by some others. To some extent it has entered into the parish work of many ministers. But the effort has hitherto lacked definiteness and system, has only partially supplied the popular

want, and has not been sufficiently recognized as a means of reaching and helping the masses for the noblest purposes. Efforts in this direction have often been left to a self-constituted committee of inexperienced persons, whose object was to pay a church debt or to add to the church furniture. When the debt was paid, or the instrument bought, the motive being exhausted, the lectures were not continued. The pleasure and instruction gained by the people were rather winked at than encouraged, and the occurrence of a new course of entertainments was left until the existence of a new debt.

The People's Course is an attempt to furnish the people wholesome, legitimate entertainment, at prices within the reach of the poorest; the whole work being done without reference to church lines, and from the desire to help the people. It recognizes the necessities described in previous chapters of this book, and attempts to supply them, as a labor of Christian helpfulness.

For three years we have had an annual course, in the Town Hall, of ten entertainments. The course tickets have been only fifty cents, or at the rate of a nickel per night. Tickets for a single evening, however, have been placed at fifteen cents

each, in order to incline people towards the course ticket. Otherwise, two or three of the most amusing entertainments, but perhaps also the least instructive, might be selected and the rest of the course neglected. Such eclecticism must of course be discouraged. But people value what costs them something; and if a course ticket is once bought, it is likely to be used for all it is worth.

The purchase of the course ticket is also an act of economy in many cases. The man who begins with only an evening ticket is likely to spend twice the amount of a course ticket before he gets through. Still the evening ticket is practically a necessity. It is wanted by the traveling public and for the friends, perhaps "company," whom one likes to take with him for the evening.

Upon the posters the object of the course is stated. The people are taken into partnership and trusted as any man should trust his business partner. They are told that if there is any surplus it will be applied towards the course of another year. Twice there has been a surplus, once a deficiency. There is now a deposit in the local savings bank to the credit of the People's Course. Not a cent has ever been sought or accepted, when offered, from any other source than the sale of tickets.

There is no secret and no clap-trap about the management of the course. It proceeds as an item of business in a thoroughly business way. The course is well advertised, and long enough in advance of the first night so that the people may know all about the affair and decide whether to attend. Upon the course tickets is printed the list of entertainments. In this way each ticket acts as an advertisement and a reminder of what comes next. No doubt it leads to the sale of many evening tickets, especially if the number of course tickets is limited. As the writer was about to introduce the first lecturer last season, he was hastily summoned to the door, where he was told that there was already a demand for many more course tickets than the number of seats afforded by the hall; and was thus addressed by a disappointed man: "*Must* I and my family stay out this year?"

The total receipts of this course are about four hundred dollars each season. From this deduct sixty dollars for rental of hall, and ninety more for expenses of printing, entertainment, etc., and there are left two hundred and fifty dollars to be divided among the lecturers, — an average of twenty-five dollars for each evening. As some lectures are

illustrated, and are thus made more expensive than others, a few must be had for less than this average price ; unless, as has generally been possible, the cost of the stereopticon could be met from the sum set apart for incidental expenses.

This remuneration is enough, as a matter of justice, for an hour's address, especially if the lecturer has a profession which is not interrupted by such occasional work. It represents nearly three weeks of the working-man's time ; and to elevate nerve above muscle more than that, is to furnish the working class with a grievance.

This sum is enough, also, as matter of fact. We are unable to use all the opportunities of securing talent which are open. In truth, we consider it a compliment to any man for him to be invited to lecture in the People's Course.

In towns remote from cities and educational centers it is no doubt more difficult, that is, more expensive, to secure lecturers. This difficulty may be partially met by bringing forward the latent ability in one's own town. There are few places in which persons do not reside, who have not acquired useful knowledge and had interesting experiences which might minister profitably to others. Bring such men to the front ! Organize

the native musical talent ; take up a matter of common interest to the community and have a general discussion, — with music or refreshments at the end, as a means of cooling off any rising temper. In every village, however small, it is safe to say that there is some one, at least, who can entertain others. Make that man an ally !

The work of securing proper talent may be greatly facilitated by a pastoral lecture-exchange. Let the pastor write one good lecture and, if necessary, he can carry forward an entire course by a system of exchanges with other clergymen who are similarly situated. A list of related topics can be marked out by clerical neighbors ; a valuable system of ministerial coöperation carried on ; the entertainment of the people secured ; and popular opinion largely shaped for good. But if the pastor can not undertake this additional work, or if he does not deem it wise, he may be quite sure that he will be able to obtain more good lecturers at moderate prices than he can profitably employ.

I have written freely of the finances of the People's Course because of the inquiry many have made : "How is it done ?"

At present we are embarrassed by the success of the course. No hall in town is large enough to

seat all who wish to attend. The audience is representative of the town. There are men from the mills, the farms, and the stores. The young ladies of Abbot Academy have attended each year in large numbers. Students from the other institutions and the towns-people make up the rest of the audience. All ranks of social life and all religious denominations are represented.

This is partly because there is an honest and earnest attempt in the arrangement of topics to recognize all elements. Practical questions of the day, such as "Socialism," "Electricity," "The Great Civil War," have been discussed. J. Boyle O'Reilly, LL.D. gave a very entertaining lecture on "Illustrious Irishmen of One Century," which all Irishmen appreciated. It was felt to be a recognition of their race by the management, and inclined them to hear other lectures.

So often come requests for our list of lecturers that one is given here in the hope that, by way of suggestion, it may help some. This, however, must not be understood as an advertisement or endorsement of any particular lecture, or as an expression of the thought that the courses might not, in some respects, have been better.

LECTURES. — 1883.

October 22. "The Czar and Nihilist." By Hon. George M. Towle.

October 29. "A Journey Among the Planets." By Professor Farrington McIntire. Illustrated.

November 5. "Mexico." By Rev. A. E. Winship.

November 12. "Constantinople." By Rev. Francis H. Johnson.

November 19. "Evolution." By Professor J. P. Gulliver, D.D.

November 30. "Electricity." By Arthur M. Morrill. Illustrated.

December 3. "Socialism." By Rev. Charles Smith.

December 10. "Cromwell." By Rev. Smith Baker.

December 17. "The French Revolution." By Rev. F. Barrows Makepeace.

December 21. "How to do Good Cooking." By Mrs. Daniells. Illustrated.¹

LECTURES. — 1884.

October 6. "The Chemistry of a Grain of Salt." By Professor James F. Babcock. Illustrated.

¹ This lecture was followed by a very successful course of illustrated lectures, by Mrs. Daniells,

October 13. "Scenes from the Land of Burns and Scott." By Rev. E. C. Bolles, D.D. Illustrated.

October 20. "George Eliot." By Rev. Reuben Thomas, PH.D.

October 27. "Illustrious Irishmen of One Century." By J. Boyle O'Reilly, LL.D.

November 3. Concert. By the Andover Band and other talent.

November 10. "Modern Discoverers in Egypt." By Professor John Phelps Taylor.

November 17. "The Romans at Home." By Principal C. F. P. Bancroft, PH.D.

November 24. "The Mission of Jumbo." By General John L. Swift.

December 1. "Habit." By Rev. Michael Burnham.

December 8. "Sydney Smith, the Witty Clergyman." By Rev. H. E. Barnes.

LECTURES. — 1885.

October 5. "Oxford and its University." By E. C. Bolles, D.D. Illustrated.

October 12. "A Basket of Charcoal." By Professor James F. Babcock. Illustrated.

October 19. "Twenty Years Before the Mast."

By Charles Erskine, lately of the United States Navy. Illustrated.

October 26. "How to be at Home, at Home." By Rev. J. L. Hill.

November 2, 9, and 16. Three Lectures on Art. By Rev. Arthur May Knapp. Illustrated.¹

November 23. Concert. By the Schumann Quartette (Ladies), of Boston.

November 30. "Personal Recollections of Certain Generals." By Rev. A. H. Quint, D.D.

December 7. "Constantinople ; or, The City of the Sultans." By Rev. W. D. P. Bliss. Illustrated.

The following course has been arranged for the coming autumn : —

LECTURES. — 1886.

October 4. "An Old Castle." By Professor C. T. Winchester.

October 11. "Words and the Use of Words." By Rev. Alexander McKenzie, D.D.

October 18. "England Revisited." By Professor George E. Gladwin.

October 25. "The Sentiment of Reverence." By President Franklin Carter, D.D., LL.D.

¹ This lecture was followed by a course of "Afternoon Art Lectures," by the Rev. Mr. Knapp.

November 1. "Mexico, Historic and Picturesque." By Mr. Frederick A. Ober.

November 8. "Evangeline: the Poetry and History." By Rev. E. N. Packard.

November 15. "The Women of the Middle Ages." By Hon. C. B. Rice.

November 22. "Some Relations of Plants to the Air we Breathe." By Professor George L. Goodale.

November 29. Concert by the Andover Band and Readings by Miss Lena H. Capron.

December 6. "A Man and His Partners." By Rev. F. Barrows Makepeace.

December 13. "America's Struggles for Freedom." By Mr. C. E. Bolton. Illustrated.

An overflow course of afternoon entertainments has been planned for the present season as follows:—

October 23. A humorous entertainment, Ventriloquism, Charcoal Sketches, etc. By Professor R. H. Mohr.

November 1. "Ancient Cities and Pyramids." By Mr. Frederick A. Ober. Illustrated.

November 13. "The Artists of Spain." By Mr. Sidney Dickinson. Illustrated.

December 4. "Westminster Abbey." By Mrs. Annie Sawyer Downs. Illustrated.

That Andover is a specially favorable place for such work is the frequent remark of friends. In some respects this is true. The operatives in the mills are largely intelligent Scotchmen and Englishmen, who like to read and think. The town is fortunate in the character of its manufacturing interests and the exceptional ability of the mill-owners, by which the mills have been kept in operation, even through the dullest times. This, of course, tends to fix the working population and to impart the elements of courage and cheer. The presence in the audiences of so large a body of students is also an inspiration; and the moral and, in cases, active support given to the movement by the professors and teachers has been most helpful.

It has not been the intention, however, of those who conduct the Course that any service should be unpaid, except their own, and since the first year all lecturers have been paid, although in some cases considerably less than they deserved.

But, in other respects, Andover is an unfavorable place for this kind of work. It is a town of less than six thousand people. The educational facilities are such that absolute need of additional or different instruction is not felt by a considera-

ble number. The workers in the mills are few in comparison with the whole population. The town is within twelve miles of Lawrence, Lowell, and Haverhill, and within an hour's ride of Boston, in all of which places entertainment of all possible kinds can be easily found, though few good ones are within the reach of the ordinary wage-worker. The largest public hall in town seats but six hundred, thus making any large popular movement of the kind proposed impossible. A comparison of the town with most manufacturing communities in New England, and with all cities, would show that Andover was a much less hopeful field for such a movement as the People's Course. If in such an old, staid, intelligent town such a movement is successful, a larger success may be predicted safely when it is properly directed in larger and differently constituted places. That the movement has been a success in Andover is the kindly utterance of the press and the freely spoken judgment of many observers.

The Andover Review for February, 1885, having commented editorially on an article by Rev. Washington Gladden in the issue of *The Century Magazine* for the previous month, says, with reference to the People's Course: "We may add that we

have watched for two winters the very successful working of a course of popular lectures in a town of about five thousand people. The pastor of one of the churches in the town secured the town hall, with five hundred sittings, . . . and was able to provide an enjoyable and instructive series of entertainments at the almost nominal sum of fifty cents. And the social and moral effect upon the community has been most happy."

Of the gratifying results in Andover from this work I will mention a few :—

The working people and the poor feel that they have a friend. This they knew before, but they like to see the fact expressed in this way. They have received attention, and in such a manner that they appreciate it. Some who resist the preaching of religious truth are won by the application of it. Their shrewd common-sense tells them: "Every man is what he does, and does what he is." They gratefully welcome the aid by which they may the more help themselves. Their manhood is not debased by an acceptance of charity. It is not charity—the ticket-holders pay for the course. Self-respect is increased, not broken down at any point. It is just here that courses of free lectures often do an incidental damage which

is wholly escaped by the system of coöperation and kindly feeling which form the working forces of the People's Course.

The next result to be named is that this work tends to bind together all elements in the community. It touches a common feeling and reveals the universal kinship. Sectional bitterness and class distinction receive an antidote. There is not a church, a class, a school, or a trade that is not represented in the audience. Blessings which are open to all create no strife.

Another result is that the material for thought is supplied. The topic of the last lecture is the subject for conversation, perhaps for days, in the mill, on the farm, and in the home. Books are taken from the public library which can give further information in that direction; bits of information are gathered up, and gossip is partly uprooted by the elevating force of a higher thought. Genius is awakened. A mechanic took an idea from a lecture, and soon after surprised me with an interesting photograph of the Free Church which he had taken with home-made apparatus. By having nobler thoughts men come to cherish a larger self-respect. "The mind's the making of the man."

This indirect way of introducing thought secures a hearing for themes in themselves delicate and difficult. If any question needs to be discussed, it can be done by this method in one's own fashion. Thus we have had lectures on "Nihilism," "Socialism," and such topics. Matters of town interest can be taken up before an audience larger and more truly representative than any other that gathers in town. Truths can be presented, inappropriate to the Church, and which the people could not, or would not, hear elsewhere. Great is the power and efficiency of the indirect method in dealing with men ! The work extends the Church's influence. Said one man : "If all churches would do something like that, the masses might be reached." Said a man, skeptical of religious truth : "It's the best thing that's been done in Andover." It would be improper for me to quote further the pleasant things said by the press. But one can easily believe that such a work gives a man a wide acquaintance with the people, and would incline men to hear what he had to say. Instead of conflicting with church-work, it extends the field.

Again, it heads off trashy and offensive shows, plays, etc. The caterers to public amusement do not care to contest the ground at the rate of five

cents per evening. By an ordinary law of business, that of competition, the control of entertainment is brought very much under the local operator's influence.

In all this work the best paid men are not those who receive the largest fees, but such as create the machinery and put it in motion. It will always be "more blessed to give than to receive." "Every age has its plenty of sorrows. Heaven help where there are no pleasures!" To flash sunshine into darkness, to replace bitterness with friendship, to enrich and ennoble a thoughtful life, is more than a mere approach to the gospel: it is part of the precious gospel itself. To such workers are given the incomparable privilege, joy, and reward of Christian stewardship.

CHAPTER VII.

THE OUTLOOK.

IT remains only to add a few pages which shall gather up some thoughts from preceding chapters, and express the hope that the present interest in the movement described is but the forerunner of a resolute and extensive effort.

Evidently there exists a large and hopeful opportunity for doing good. It is not local, but is to be found in all the larger towns and cities and, in some measure, in every community. It is not temporary. The causes which create it are universal and abiding. The demand for inexpensive entertainment is sure to create a supply. Evil is ready to occupy the field and has largely done so, until now. Patrons of vicious places of resort often act contrary to desire, and always contrary to conviction. They can not create for themselves the relief they need. Whoever will be their helper shall find an ally in the conscience of the people. The people enjoy being trusted; and He who

knew all men and all ages entrusted His most precious truth to them.

The experiences recorded in this little book show the possibilities of success in various communities and under widely-different local conditions.

If a new method of rhetoric were devised, by which a great advance upon the unchurched masses could be made, would there not be instant and wide conviction that it should be used? In fact, how men of peculiar utterance, or who have special facility of getting hold of others, are sought, employed, studied, imitated! How great is the demand for the Moodys, "the two Sams," and others of like power with the masses! But here is an opportunity for effective service overlooked. The inexpensive entertainment will successfully lead young people to ruin. Why not employ the same agency to lift them to a higher and nobler life? No condition necessary to success is lacking except the Christian motive. It is the Master's call to a legitimate and sorely needed extension of His kingdom.

This fact is being appreciated as never before, and the movement is rapidly increasing in volume. A goodly number of letters have been received

asking for advice and suggestions. Clergymen, laymen, and earnest women are engaging in it. A recent graduate from one of Andover's academies writes: "I am . . . enthusiastic over this work you are doing, and have talked with many on the subject." A private letter from a Chicago business man says: "A movement is now on foot to purchase land and erect a building for carrying out a similar project on a large scale; . . . we propose to furnish lectures, etc., of an elevated character for the working masses of Chicago at these low rates of admission." Why should not each employer make some such provision for his help, combining with others, if necessary, to secure the desired result? Why should not each pastor study the community in which he labors to see if such a movement is not possible? In many places ministers might in this way do much to bridge the chasm between the Church and the masses. There is time each year after the pastor's vacation, and before the week of prayer in January or the season of Lent, for a course of healthful entertainments; and it will be found afterward that the movement has secured the good-will of the many, and opened the hearts of some to hear the more direct message of our common Lord. And Chris-

tian employers should be mindful of their help at all seasons. By providing proper entertainment, they may save their employees from drifting to that which is vicious.

God speed the movement! for by bearing the burdens of others, it helps fulfill the law of Christ.





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